

April, 1953

CONTENTS

THE BEATITUDES	103
<i>By the Reverend Bonnell Spencer, O.H.C.</i>	
DEVOUTLY KNEELING	106
<i>By Anne Trott Talmage; communicant of St. John's Church, Dover, New Jersey.</i>	
THE CANONICAL HOURS IN CLASSICAL ANGLICANISM.....	108
<i>By the Reverend H. Boone Porter, Jr.; graduate student, Worcester College, Oxford University; Priest Associate of the Order.</i>	
THE OLD TESTAMENT, IMMORTALITY, AND THE CHRISTIAN..	112
<i>By the Reverend Theodore Yardley; Rector of Saint Barnabas' Church, Omaha, Nebraska; Oblate of Mount Calvary.</i>	
SILENT NIGHT	117
<i>By the Reverend Edward B. King; Rector of Saint Mark's Church, Cocoa, Florida; Priest Associate of the Order.</i>	
SMUG SELF-SATISFACTION	119
<i>By the Reverend William J. Alberts; Rector of Christ Church, Media, Pennsylvania.</i>	
MY FIRST VISIT TO HOLY CROSS.....	121
<i>By Corporal John R. Neilson, United States Marine Corps.</i>	
BOOK REVIEWS	122
FIVE-MINUTE SERMON	125
<i>By the Reverend James O. S. Huntington, O.H.C.; Father Founder.</i>	
NOTES FROM HELMETTA.....	126
VERSAILLES NOTES	127
COMMUNITY APPOINTMENTS AND NOTES.....	127



Christ Bearing The Cross

By an Unknown Flemish Painter
(Courtesy of the Metropolitan Museum of Art)

The Holy Cross Magazine

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1953

The Beatitudes

By BONNELL SPENCER, O.H.C.

IV Hope

Matt. 5:6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

ONCE more some modern scholars question whether this Beatitude, as St. Matthew gives it, is in the form that our Lord spoke. They suggest that the phrase "hunger and thirst after righteousness" may be an addition. The basis for this suspicion is that the words do not occur in St. Luke's similar passage, "Blessed are ye that hunger now: ye shall be filled." Thirst is so natural a complement to hunger that it is easy to understand its creeping into the text. "After righteousness" would be introduced to indicate that the hunger which is called blessed is spiritual not physical.

It should be noted again, however, that in Luke's form of the Beatitudes is in the second person. They are addressed directly to the disciples. It was their hunger our Lord called blessed, and this was a spiritual hunger. When the Beatitude is generalized to the third person, there is a real need for

the limiting phrase "after righteousness." The Old Testament does use hunger and thirst as figures for desire for God, but not so exclusively as to make this the only possible interpretation. There is good reason to believe, therefore, that our Lord himself gave the Beatitude in the form St. Matthew reports it, in order to make sure that it be not misunderstood.

The word "righteousness" demands special attention. The Greek word so translated was used in ordinary speech and in philosophy, as it is in English, to denote justice and the other moral virtues in relation to our fellow man. Thus righteousness to Greek and English readers means to treat others fairly, to be just and good. This Beatitude is commonly interpreted to say, "Blessed are they who ardently desire moral goodness."

When we look into the Septuagint, the Greek translation of the old Testament used by the authors of the New, we find that the Hebrew word translated righteousness has a much wider meaning. It comes from a verb

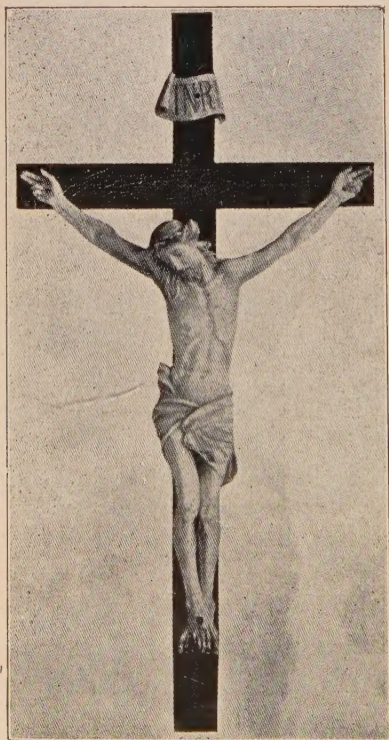
which means to vindicate the right, to redress a person who has been wronged. Righteousness, therefore, in the Hebrew original, means not goodness or justice as a moral virtue, but the act of dispensing justice, the vindication of right. This is clear in Isaiah 51:5, where God says through the prophet, "My righteousness is near; my salvation is gone forth." Righteousness and salvation are treated as two words for the same thing, the act by which God will save and vindicate his faithful people.

His *faithful* people, be it noted. The prophet makes it clear two verses later that the hope of salvation is promised not to all Jews but to those who are faithful. "Hearken unto me, ye that know righteousness, the people in whose heart is my law." Here to know righteousness is equated with having God's law in one's heart. Its meaning approaches that which it has in Greek and English, a moral quality in man. This secondary meaning is a necessary consequent of the first, for God vindicates the right for his people by overcoming evil in them, by making them righteousness. The fact that this secondary

meaning of human moral righteousness derives from the idea of God's vindication the right is of the utmost importance as we shall see in a moment.

First, however, let us note that, even our Lord used the word only in this secondary sense, this Beatitude corrects one of the popular misconceptions of religion. The last century religion was defined "Morality tinged with emotion." It would be hard to find a more inadequate or misleading definition. There is no room for anything distinctively Christian in it. Christian morality does not differ much, as far as duty toward one's neighbor goes, from the great ethical systems. The advice for Christians living with which St. Paul usually ends his letters is borrowed largely from the stoics. To equate religion with morals, therefore, is to reduce Christianity simply to the form which we have received the universal ethical principles. Furthermore the definition presupposes that the religious ideal can be attained by human efforts, provided our emotions are sufficiently stimulated. The proper function of God, in this concept of religion is to provide this stimulus; all the rest is the work of man.

By this process of thought religion has become for many mere moral respectability. Here is the basis of the question which is so often asked and which is supposed to be so difficult for Christians to answer. How is it that there are so many good people today who never go to Church or take any part in religious activities? The answer lies in the definition of the word good. If goodness means only decent relationships with society on the basis of accepted conventional standards, then it can be outwardly approximated without any conscious help from Christianity. This however, is not the righteousness that our Lord said we should hunger and thirst after, even if he used the word in its secondary Hebrew meaning of moral righteousness. The Ten Commandments are universally accepted as the basis of the statement of the Old Testament moral standard. The first four of these Commandments deal with our duty towards God, and include the prohibition against worshiping anything other than God, and the injunction



deep holy the Sabbath day, the day of worship. There is no reason for considering the Commandments any less binding than the prohibition against murder or adultery, to believe that a man who does not rightly observe a day of worship each week is any less a sinner than the man who bears false witness against his neighbor. To call a man holy, therefore, when there is no place in his life for the worship of God, is to use the word in a far different sense from our usual use of it.

It is hard, therefore, to see how the modern religion of moral respectability could be reduced, as it so often is, to a simple following of the Sermon on the Mount. For in addition to this Beatitude in its opening passage, there are several other references in the Sermon to duties which go beyond the conventional behavior pattern which is generally accepted as the good life. There are the sections which begin with the words, "When thou doest thine alms, when thou prayest, when thou fastest," which presuppose that alms-giving, prayer and fasting are normal activities in which everyone who follows its precepts will engage. There is also the passage which bids us leave our gift before the altar, if we remember that a brother has a right against us. We are first to be reconciled to the brother. This, however, is not the whole. We are then to return and offer the gift. The Sermon on the Mount, therefore, includes the full round of religious duties—alms-giving, prayer, fasting and alms-giving—its concept of righteousness. To call a man good who neglects these duties is to use the word in a non-Christian sense.

To hunger and thirst after righteousness must mean at least to love and serve God as fully as men. This, however, is only a secondary meaning of the Hebrew word translated righteousness. It is the result of God's work of vindicating the right in his people. This sequence of thought gives us the real difference between morality and religion. Religion is morality or ethics, even when it includes our duty to God, is the statement of the behavior pattern which men ought to attain. It does not tell us how to attain it, much less give us the power to do so. That power can be found only in God, not because the



CHRIST APPEARING TO HIS MOTHER

By Roger van der Weyden

(Courtesy of the Metropolitan Museum of Art)

idea of God arouses in us a pious emotion that stimulates our efforts, but because God himself takes possession of our souls. He works in and through us to vindicate the right by overcoming evil and by imparting to us his own name. "Ye shall be holy for I, the Lord your God, am holy."

Holiness rather than righteousness is a better translation of the Hebrew word, if our Lord used it only in its secondary, derived sense. But is it not possible that he used it in its primary sense? Then this Beatitude should be translated, as Professor Dodd, to whom I am indebted for this insight, points out, "Blessed are they who ardently desire the vindication of right, the triumph of the good cause." That brings this Beatitude into line with those we have already considered. The poor in spirit are those who turn from the riches of this world

to "seek first the kingdom of God and his righteousness." They that mourn are those who abhor the sins, in themselves and others, that hinder the realization of the kingdom. The meek do not try to establish the kingdom by their own efforts, but humbly wait for God to act. Bearing that safeguard in mind, we are now considering the blessedness of those who whole-heartedly desire the kingdom.

There is an especially close connection between the third and fourth Beatitudes, for they deal with the twin virtues of humility and hope. Humility is our part in the process; hope is the confident expectation that God will do his. We wait still upon God, knowing that he will act to establish his kingdom on earth, or rather, knowing that he has already established it. For Christ opened the way of salvation to men and we can enter it by uniting ourselves to him in his Body, the Church. We do not have to find God for ourselves or to bring in the kingdom by our own schemes and devices. That is the point of the third Beatitude. God in Christ has found us and provided the means of living in him. Our part is not, however, mere passivity. It is a response, but an active response. It involves diligent use of the means provided.

Hence the fourth Beatitude asserts the

Devoutly Kneeling

BY ANNE TROTT TALMAGE

III

HALLOWED BE THY NAME

God's name is great and filled with majesty
And set apart for naught but holy use.
Let not man speak it unless reverently,
Or raise it once in insolent abuse.
Yet God saw fit to place it in the care
Of man below as of the saints above.
An honor this; no greater could they share,
Nor need a further proof of His great love.
So let it then be set aside indeed
And far removed from sin. But day and night
Forever close to man to meet his need
And shed upon his living constant light.
This is our trust: that there will be no shame
Upon our lips who speak His holy name.

blessedness of those who so ardently desire the kingdom for themselves and others that they are eager to use the means that God has provided for entering into its life here and now. We know what those means are. In Holy Communion, we have the great act of Christian worship, the offering to God of the Father of the "one true, pure, immortal sacrifice." We have also the opportunity of intimate union with Christ, by receiving His Body and Blood. The other services of the Church give additional ways of offering public praise, thanks and intercession. Sacramental Confession cleanses us from sin and strengthens us for a more vigorous resistance of temptation. The other Sacraments give us the grace we need at various crises of our life. Private prayer enables us to bring our own needs, intercessions and thanksgiving before the throne of grace and to surrender our minds and hearts to the illumination of the Holy Spirit. Fasting disciplines our lower natures and brings them under the rule of grace by subjecting them to our wills which, in turn, are obedient to the will of God. Almsgiving and service permit God to work through us to bring the kingdom to others.

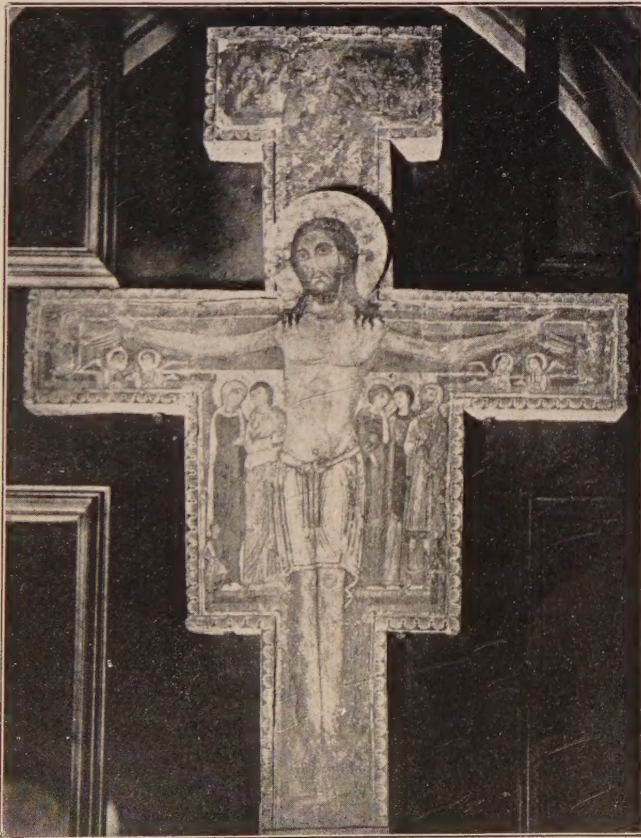
Now the motive for all this must be the confident expectation that, if we faithfully use these means, God will take possession of our souls. This is the safeguard against a merely formal religious routine. We are not just going through a rigamarole because we think it may be pleasing to God and will assure our salvation in the world to come. We really expect to know God here and now. On the other hand, hope is protection against discouragement. We do not measure our progress in the spiritual life by the feelings of God's presence or love which we have in our worship and prayer. Our hope does not rest on our feelings; it rests on God's promise that, if we use the means he has provided, he will come to us. God "is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. Knowing this through hope we can press on through those periods of dryness in the spiritual life, when our prayers and worship seem dead, when our sorrows seem to overwhelm us, when all seems lost. Even then, by the power of hope we

gle on, convinced that, if we are faithful in Sacraments, prayer and self-discipline, lives are "hid with Christ in God."

The verbs hunger and thirst, which so fully express this yearning for God, have lost some of their force for us. Most of us have never experienced real hunger or thirst. When we say we are hungry, we mean only that we are ready to eat, and usually proceed to do so at once. To our Lord and hearers they had a different significance. Palestine is a semi-barren land, frequently visited by famine and drought, and adjacent to a wilderness in which the oases were few and far between. Its inhabitants knew by experience the gnawing craving of hunger and what it would drive a man to do in the quest of food. They knew how thirst could drive a man staggering on, long after his

strength was exhausted, in the hope of finding water. If mere natural hope, which after all is uncertain, can so inspire human effort and persistence, what, then, should be the power of supernatural hope, the certainty of finding God, if we continue to use the means he has provided? Will that hope not be sufficient to drive us on through the desert patches of the spiritual life, to keep us going to Church, receiving the Sacraments, saying our prayers, striving to surrender ourselves to Christ, when all seems useless and vain? For we can depend on God. He loves us better than we love ourselves. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."



ITALIAN ROOD—XIIITH CENTURY

The Canonical Hours In Classical Anglicanism

BY H. BOONE PORTER, JR.

II

LAST month we saw how the Canonical Hours came into English through the Little Office of Our Lady. They remained authorized in the Primer through the reverses of the Reformation. Thus they provided a stepping stone whereby the continuing stream of medieval piety gradually learned to express itself in the idiom of the Prayer Book.

In the seventeenth century, this current reverses itself. The Catholic piety bred on the Prayer Book now sought to express itself anew in the ancient Hours. In 1627, a young priest named John Cosin brought out a volume entitled *A Collection of Private Devotions in the Practice of the Ancient Church called the Hours of Prayer*. Both the title page and the preface go on to describe the offices as "after the manner" of those authorized in 1560, and 1573. This refers to the Elizabethan *Orarium* and the *Preces Privatae* which was reprinted at the latter date.

The story is well known how Charles I sought to have the volume compiled for the Anglican ladies attending Queen Henrietta Maria. The story is doubtless true, but not very important. Far more significant is the fact that hundreds of unknown churchpeople desired to use such a book. It was reprinted regularly until the tenth edition of 1719. Among the mid-nineteenth century editions at least two were designed for popular use.

Like the older primers the book contains Kalendar, Penitential Psalms, Litany, and other devotions and instructions in addition to the offices. Its character is easily gathered from the preface: it is intended to maintain the rightful Catholic practices of the Church of England, and to aid the faithful in their spiritual life.

It is with the offices that we are chiefly concerned. Prayers before the office comprise

the traditional "God be in my head" (American Hymnal No. 466), "Prevent me, Lord," the General Confession, and the Absolution in precatory form. Following the arrangement of the *Preces Privatae*, there is a single long service for Matins, Lauds and Prime, closely based on the Prayer Book. The author notes, not without justification, that in antiquity there was but one service for the morning hour. Matins proceeds in the Prayer Book, with the addition of antiphons, the hymn *Iam Lucis* (Hymn No. 159; Monastic Diurnal p. 2), and the blessing before the Lesson. Psalms 8, 118, and 24, of the Office of Our Lady still keep their place. Lauds is formed, with traditional artistic simplicity, by inserting Psalms 118 and 50 between the *Te Deum* and the *Benedictus*. The Beatitudes are used for the Lauds Lesson, and the service continues on as in the Prayer Book, with *Benedictus*, creed, etc. This simple method of expanding the Prayer Book office is not without possible usefulness today, particularly on festal occasions.

Cosin makes a free and original choice of psalms, lections, and prayers for the morning day Hours. They are extremely substantial. The Lord's Prayer, versicles, hymn, three psalms (some of them rather long), blessing, lessons of several verses, versicle, and two or three prayers (mostly derived from the Prayer Book) on the traditional themes. The hymn at Terce is Cosin's greatest contribution. His version of the *Veni Creator*, now beloved throughout the Anglican Communion.

Vespers is similar, but includes of course the *Magnificat*. Compline uses traditional material, but is extremely brief; the usual anthem and verse 9 of psalm 4 are reserved for the informal bed-time prayers which follow the office.

In spite of Cosin's erudition, no Anglican office-book contains so few antiquarian or decorative features. The sober tone of the Prayer Book is maintained throughout.

Little Office had been milk for babes; sin brought into the Anglican Hours the strong meat of the true Divine Office.

A word may be said as to some other parts of the book. The Kalendar and tables contain an improvement of those in the contemporary Prayer Book, and in the Kalendar Cosin reintroduced the abbreviated descriptions after the saints' names. These were adopted by the 1662 Prayer Book revision. The catechetical section of the *Devotions* is decidedly Catholic: the Precepts of the Church, the Seven Sacraments, the Seven Works of Mercy, etc. Prayers preparatory to Auricular Confession are provided. Special features are a votive office in behalf of the Royal Family, and an office for Ember days. From the latter came the prayer "mighty God . . . who hast purchased" (B C P, p. 38) in 1662, and our Rogation collect. Much condensed from the original (B C P, p. 261) in 1928. An extremely exuberant prayer is provided for Ember days. Intercessions for the dead also occur.

The author expected controversy, and the book bristles with a fortification of quotations from the Bible, the Fathers, and the Prayer Book. Nor was Puritan artillery slow to respond. William Prynne's diatribe on 'Mr. Cosin's cozening *Devotions*' brought the latitudinarian to immediate fame.

Later Cosin introduced the recitation of the offices (probably only Hours III, VI, and IX) into the college chapel of Peterhouse in Cambridge. This was one of the reasons for his prosecution by the Puritans in Parliament. His *Devotions* too may have influenced the usages of the saintly Nicholas Ferrar at Little Giddings, although the community there had a fuller scheme, reciting the whole Psalter daily.

After the Oxford Movement, the *Devotions* were the first version of the Hours to be published for actual use (1838). When Religious Life was revived a decade later, Mother Sellon's sisters at Devonport used Cosin's midday Hours, between Matins and Evensong in the local parish church.

The *Devotions* are hallowed by many generations



**JOHN COSIN
BISHOP OF
DURHAM**

of use, but significant too is their importance as a source for additions to the Prayer Book. With such respectable precedents, we may hope that this fruitful exchange between the Prayer Book and private office books will continue in the future.

A large number of seventeenth and eighteenth century Anglican books provide a partial or a less formal observance of the hours. Many resemble the Primer of 1545 in assigning various Christian virtues as the theme of the different hours.

Lancelot Andrews' famous *Preces Privatae* refers to prayer at the traditional hours, but what forms the great bishop used at all of these times we do not know.

Two important books offer a series of prayers, rather than a choir office, for recitation at the traditional intervals. Archbishop Laud's *Private Devotions* is a truly great book. From it comes our prayer for the Catholic Church (B C P, p. 37) and our other Ember Day prayer (B C P, p. 39). After several earlier editions, this book was revived just before the Oxford Movement, in 1829. Then there is the famous *Whole Duty of Man*, which went through

innumerable editions between 1658 and 1784, and again from 1832 on.

Several books offer devotions at less frequent intervals of the day. Howell's *The Common-Prayer-Book the Best Companion* (17th edit., 1734) and the anonymous *New Manual* (22nd edit., 1802, not the last) are among the books providing prayers for morning, noon, and evening. The *Sacra Privata* of the holy Bishop Wilson of Sodor and Man, does likewise; in addition it has thanksgivings called "Lauds" on Sunday mornings. Richard Hele's *Select Offices* (early 19th cent.) provides different prayers each day of the week for morning, noon, afternoon, and evening.

A curious series began in 1668 when John Austin, a Roman Catholic, published his *Devotions*. He had four offices, Matins and Lauds, Vespers and Compline, for each day of the week, with several common propers as well. They were perhaps inspired by the Elizabethan *Preces Privatae*. They were intended for English recusants, but contained little "Romish" material. They are unique in that Austin composed not only the hymns and most of the prayers, but also the psalms, many of which are addressed to the Second Person. Scriptural lections and the usual canticles were used. Four editions were printed on the continent.

An Anglican priest, Theophilus Dorrington, republished Austin's psalms and hymns. A complete reformed version was then undertaken by Mrs. Susanna Hopton, a former recusant returned to the English Church. It was published for her by Dr. George Hickes in 1700. Six editions were printed by 1730, and an Edinburgh edition appeared in 1765. She altered little except to conform the phrasing of the lections and canticles to the usual English versions. As Hickes pointed out in his preface, even Romanists would find the book much improved. But in the "Preparatory Office for Death," he felt she had reformed the Office of the Dead too far, and he reinforced Lauds and Vespers with material from the 1549 Prayer Book. Hickes urges the readers to commemorate habitually their deceased friends and relations.

In 1717, N. Spinkes brought out for M. Hopton a new book of meditations. It has long devotions for the midday hours with the traditional references to the Holy Spirit and the Passion. The Austin-Hopton *Devotions* offered a more emotional, more moving set of offices for those to whom Cosin's Hours or the Prayer Book would have been too austere.

Some of the great Anglican teachers maintain the tradition of a choir office at midday hours, but without great formality. Jeremy Taylor's *Holy Living* (Chapt. I, Sect. II) has a single office between Matins and Evensong. It opens with "In the Name" and "Our Father." Then follows either of the centos of psalm verses, a lection chosen at will, a series of versicles, and five prayers. A conflation of the Greek *Trisagion* ("Holy God, Holy and Mighty") with the *Sanday* closes the office. The great guide of service also suggests a simple form of Compline to use after Evensong. "Our Father" is followed by Psalm 121 and the collect "Vouchsafe we beseech thee" (Diurnal, p. 152). The further prayers embody many phrases from the traditional office. The service concludes with the adaptation of the *Trisagion*.

Richard Sherlock's *Practical Christianity* went through several earlier editions, the last two in the mid-nineteenth century. Although omitted from the usual lists, it is really a primer woven through with meditations. It has the usual items: offices, catechetical questions, Penitential Psalms, Prayers of the Passion, Communion Prayers, etc. Its most fine prayers are in some cases the work of the author; in other cases are drawn from ancient Eastern and Western liturgies and the writings of the saints.

The Hours begin with Prime. Interspersed with other prayers for getting up, one is *I am Lucis*, the creed, prayers from the Gospels, and the first four sections of Psalm 1. Sherlock is thus the first Anglican to abandon completely the Little Office and return to the usual secular Western custom of citing this psalm daily. The remaining sections are assigned to hours III-IX as in the Sarum Breviary. A collect follows every eighth verses. Sherlock's trade-mark is a

sonal comment attached to every verse. "Our Father" concludes each hour. Terce begins with a version of *Veni Sancte*.

Vespers has the *Magnificat*, several psalms, and a hymn. Compline has traditional psalms, *Nunc Dimittis*, creed, and prayers from the Greek. Several psalms are to be used during the night.

An ascetic celibate, the venerable author is a man of deep sanctity. Bishop Wilson, his nephew and former pupil, seems to have added these informal offices.

At last but not least, William Law teaches observance of the ancient hours, but he offers no precise form. A psalm was to be recited; meditation and prayer for Christian perfection were to follow. After several nineteenth-century editions, the modern reprints of the *Serious Call* began in 1827.

The above books are famous and influential. Two that reached smaller audiences are also of interest. George Wheeler's *Protestant Monastery* (1698) sets forth a devotional regimen for a pious family. He has prayers I-IX, and a Nocturn for each quarter of the night. The offices are highly unconventional assortments of material from various parts of the Prayer Book. The Day Hours have long hymns on the traditional themes. Bishop Deacon's *Non-Juror Prayer Book* (1734 and '47) also has prayers for private use at the midday hours.

The group of books we have considered makes no boast of being exhaustive, but it includes most of the Anglican devotional classics. At least a partial observance of the Canonical Hours may thus be said to be a typical element in classical Anglican devotional teaching. Most of the authors we have surveyed have little concern with the precise liturgical form. None of them seeks to revive the Canonical Hours as a legal obligation for the clergy. But they all fervently desire that all church people should pray frequently every day, and should have the necessary assistance in doing so. For all these authors, the ancient custom of frequent intervals of prayer is a sacred tradition in which pious Anglicans can never afford to abandon.

It is significant that several of these books

began to be reprinted during the years just before the Oxford Movement. They are a striking token of how the Spirit was stirring the Church for the great revival God had designed. Subsequently, several editions of almost all these old classics appeared. The Tractarians' use of foreign manuals has been widely publicized; it is well to note what a large part these squarely Anglican books played in the Anglo-Catholic Movement.

Lastly, it may not be in vain to say that the use of the Canonical Hours has a special importance to the Episcopal Church today. While successive revisions have greatly improved our Eucharist Liturgy, our Prayer Book Office has been abbreviated, attenuated, and emasculated. It is only through private office-books that American churchmen now know such traditional features of the original Prayer Book Office as the full opening versicles, or the repeated use of the Lord's Prayer, or the Kyrie before it, or the Athanasian Symbol. Let us never forget our rightful heritage of a substantial and adequate Daily Office.

We who make some use of private office books today will do well to remember that solemn procession of learned and holy men who have gone before us with the Sign of Faith, and remain as the glory of our Church. As we say the prayers they once said, let us repose our trust in that more perfect prayer which they pour forth in our behalf before the throne of Our Blessed Lord and King.



The Old Testament, Immortality, And The Christian

BY THEODORE YARDLEY

BY way of preliminary apology, may I say that it has seemed appropriate to me as a member of the teaching staff, even in the secondary sense of a member of the School of Adult Education staff, to avoid the horatory on this occasion, and contribute something out of my field of instruction on a related theme. A university convocation to celebrate the approach of Easter, while still a religious occasion, is certainly different in character from an Easter Sermon in a Church. While I have been strongly tempted in the rush of activities at this season to give you my last year's Easter sermon, I would like instead to offer some thoughts on the subject, "The Old Testament, Immortality, and the Christian."

The religion found within the pages of the Old Testament is, of course, primarily a "this-life" religion. It is perhaps significant of the vigor of the faith our religious ancestors had in their God, that almost until the New Testament period, most of them rested content that knowing God as a companion in this life, and receiving life at His hands was enough for a man. To the modern person, looking back at the religion of the people of Palestine in the last five centuries before Christ, the most impressive moral teachings are summed up in two great passages.

"Hear O Israel: Jehovah our God is one Jehovah; and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be upon thy heart and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and upon thy gates." (Deut. 6:4-9)

"He hath showed thee, O man, what good: and what doth the Lord require thee, but to do justly, and to love kindness, and to walk humbly with thy God (Micah 6:8)

When the sixth century Deuteronomist finished his work, when Isaiah's country-bred assistant, Micah, spoke to the troubled land in the reign of Manasseh, they had little idea that this lofty morality was related to any reward or punishment beyond this life. In the minds of the prophets, goodness resulted in a healthy national life, prosperity, in freedom from fear of the ever-present neighboring powers of Egypt, Syria, Assyria or Babylonia. Evil-doing resulted (at the Lord's hand) in the internal collapse of national morale, and the swoon upon little Israel or smaller Judah by the mighty armies of Sargon or Sennacherib. Assyria became the rod of the Lord's anger when His people did wrong.

It is a lovely picture, this neat picture of the Father's world, in which rewards and punishments are visibly meted out to His children. It is certainly not even a crude or over-simplified picture in the hands of an understanding poet as he describes it in time—

"When our sons shall be as plants grown up in their youth,
And our daughters as cornerstones hewed after the fashion of a palace;
When our garner are full, affording a manner of store,
And our sheep bring forth thousands and ten thousands in our fields;
When our oxen are well-laden—
When there is no breaking-in, and no going forth,
And no outcry in our streets:
Happy is the people this is in such a case
Yea, happy is the people whose God is Jehovah! (Psalm 144:12-15)

Yet, while the white-bearded patriarch is seated in his doorway in the golden after-

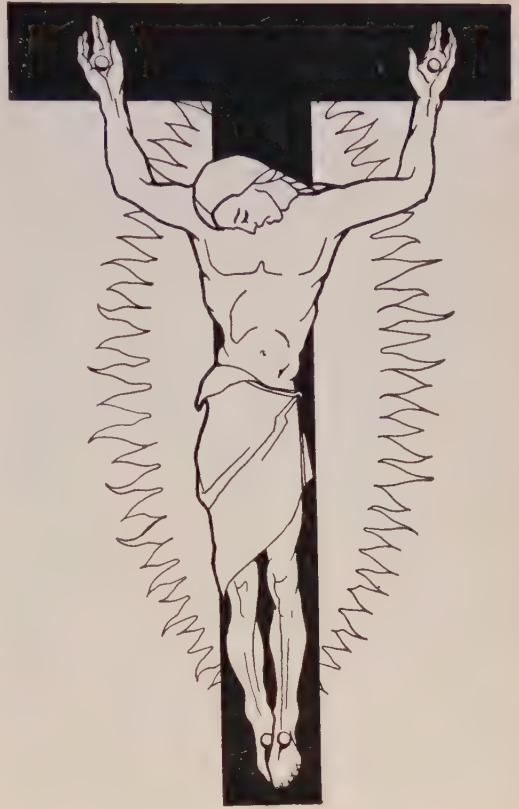
n of life, watching his strong sons
 k in fertile fields remains the classic
 ure of the rewards for virtue in the
 gion found within the Old Testament
 ictures, here and there we can see a
 ter groping toward something more,
 ething more easily consonant with the
 s of observable experience, with the
 urrence in one's life or in the life of one's
 ghbor of stark, underserved tragedy.

"For thou wilt not leave my soul to Sheol,
 Neither wilt thou suffer thy holy one" to
 see corruption. (Psalm 16:10)

"But God will redeem my soul from the
 power of Sheol, for He will receive
 me." (Psalm 49:15)

With the humiliation of the Exile behind
 m, with the walls of Jerusalem built and
 great upsurge of confidence and faith in
 d's Law as interpreted by Ezra in their
 nds, our religious ancestors began in the
 centuries before Christ to feel their way
 ward a doctrine of a future life. The best
 edence within the Bible for this is the
 ok *Job*, which scholars date at about
 time of Ezra's reforms. Here Job's three
 ends take the older point of view, and
 ue for pages round the themes of visible
 vards and punishments in their attempt
 make poor Job repent of sins he never
 mitted. But Job, through all his tor-
 nts, not the least of which was the endless
 utter of Eliphaz, Bildad, and Zophar,
 ows steadily clearer in his notion that his
 fering is undeserved, but that God will
 him use it as discipline toward the
 atific Vision. "Now," cries Job at the
 d of his trial, "Now mine eye seeth thee!"
 d in a kind of aside, in the midst of the
 ble of his "friends" about God punishing
 sin with sore boils, in a sort of frenzy
 faith in the midst of his distractions, Job
 eaks what are the Old Testament's clear-
 words on the future life—

"But as for me, I know that my redeemer
 liveth,
 And at last He will stand up upon the
 earth;
 And after my skin, even this body, is
 destroyed,
 Then without my flesh shall I see God;
 Whom I, even I, shall see, on my side,
 And mine eyes shall behold, and not as
 a stranger." (Job 19:25-70)



While there were plenty, perhaps indeed a majority, who would agree with the Preacher that life is just a prelude to the evil days, when the dust returns to the earth as it was, nevertheless some, like the author of *Job*, looked for something more.

In addition to these few references to immortality in the Old Testament the Christian will feel that several of the major Old Testament themes lead naturally up to the idea, the themes of the Saviour, the Redeemer, the Golden Age, and the Spiritual Jerusalem. These themes introduce the notion of personal immortality in a most natural way because, while they all begin with simple this-life connotations, they eventually grow into larger and broader concepts, which are easily translatable into other-life terms. Consider each of these four themes with me.

The theme of the Saviour goes back to the first book of the Bible. When God felt He must destroy His experiment in Creation

because it had gone sour, He found a man named Noah, who with his family was able to save the experiment and start over. At the necessary time, God raised up a Saviour.

"Guiding the righteous man's course by a poor piece of wood." (Wisdom 10:4) Or, if you prefer the strictly historical approach, the theme of the Saviour goes back deep into the national memory of our religious ancestors, in the tribal stories of the period of settling into Palestine, the period of the Judges. What was the Judge—Samson, Gideon, and their brethren—but one raised up by the Lord to save His people when through the consequences of their own foolishness they brought destruction down upon themselves. As time went on, this theme grew and broadened in its implications, as prophet after prophet meditated on the justice and mercy of God, until almost the very lineaments of the Saviour can be seen in the lines of the Suffering Servant poem:

"He hath no form, nor comeliness: and when we see him,
There is no beauty, that we should desire him—
He was despised, and rejected of men;
A man of sorrows and acquainted with grief—



DOUBTING THOMAS

(Courtesy of the Metropolitan Museum of Art)

Surely he hath borne *our* griefs and carried *our* sorrows:
Jehovah hath laid on *him* the iniquity of us all." (Isaiah 53)

The Saviour-God comes to save, not simply from consequences of sin in this life, but to ransom the soul from the power of Sin in the life beyond.

The theme of the Redeemer is really simply complementary to that of the Saviour. To note this theme does not appear before, and comes out most clearly in the "Similitude" of the 8th century aristocrat-prophet, Hosea of Samaria. To Hosea, the nature of God's love for man would always seem like his own love for the weak, worthless Gomer, when he went to the brothel where she was kept a slave. A drab of the streets, taken into his home as a beloved wife, twice unfaithful, first to the prophet, and then to the man with whom she ran off, Gomer in her utter degradation was still the beloved. So he bought her back for thirty pieces of silver, the standard price of a slave:

"Jehovah saith unto me, Go again, love a woman . . . and adulteress, even as Jehovah loveth the children of Israel, though they turned into other gods. So I bought her unto me for fifteen pieces of silver, and a homer of barley, and a half-homer of barley." (Hosea 3:1)

This to Hosea was the nature of God's love, that it would go after and find the beloved and bring back the beloved at cost to itself. Such intensity of love for His people, individually as well as collectively, easily implies that God holds each personality in more than this-life relationship. Such a sense of the cost to God of His love fills with meaning, the words of Job, "I know that my Redeemer liveth." I know that there lives one who will buy me back!

The third of these four themes which are easily translatable into other-life terms is that of the Golden Age. When life has proved continuously disappointing to the prophets, when the people had repented from their sins, only to return to them, the prophets began to talk of a future time when God would usher in His kingdom. God will someday raise up a ruler (perhaps it is even I

the royal Hezekiah child just born) who hold the people to His way,

"Of the increase of his government there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and righteousness, from henceforth even forever." (Isaiah 9:7)

There are many passages in which Israel's prophets speak with moving poetry of this ceaseable kingdom of Jehovah, when natural enemies, the lion and the lamb, would meet together in peace with Him. Both Isaiah and Micah, taking hope from the deliverance of Jerusalem from the Assyrian armies in 701 B.C., write of the time when

"He will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift sword against nation, neither shall they learn war any more." (Isaiah 2:2 and Micah 4:1)

These may have been partly expressions of immediate political hopes to the prophets of the 7th century, but by the time the Exile is over and still men could not learn the prophet's message, the visions of the Golden Age of Jehovah's rule take on broader, less definite meaning. In the third called prophet, Isaiah, prophecy verges upon apocalyptic as it looks to the great day when

"The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory (Isaiah 60:19)

This brings us to the fourth theme: Jerusalem. Jerusalem was just a city when David established it and Solomon completed it. It begins as just a city for the prophets, but in the Exile it became a concept. Psalms 120-134, the Songs of Ascents are an abiding testimony to what "Jerusalem" meant to the alienated exile and the joyful returning people.

"I will lift up mine eyes unto the mountains around Jerusalem: From whence shall my help come?

My help cometh from Jehovah, who made heaven and earth." (Ps. 121)



HE IS RISEN

"When Jehovah brought back those that returned to Zion, we were like them that dream.

Then was our mouth filled with laughter, and our tongue with singing." (Ps. 126)

So in the last years before Christ, Jerusalem was the city of God,

"Jehovah loveth the gates of Zion more than all the dwellings of Jacob.

Glorious things of thee are spoken, O City of God." (Ps. 87)

Each of these four themes, then, grows from a this-world meaning applicable to immediate political facts and events, to a larger, broader meaning which to the mind of the Christian, at least, implies the notion of immortality. The Saviour is first merely a political saviour, but before the Old Testament closes, he has become the Suffering Servant. The Redeemer, the buyer-back, from all the consequences of foolishness and wrong-doing, is the classic picture of the love

of God, implying greater significance to the individual personality than the Preacher's dust-to-dust. The Golden Age, after several cycles of sin, punishment, rescue, and again sin, has become a matter for a far-off time or outside time and space altogether. It has become the eventual gift of God, not something expected tomorrow. And the place where the Saviour and Redeemer will usher in the Golden Age is Jerusalem, no longer a this-life city, but a concept, "Eternal," as the New Testament says, "in the heavens."

To the Christian who wishes to use all the fruits of modern study of the Biblical texts, and all the discoveries of modern archeology, the Old Testament can be seen as a gradually developing religion, an unfolding which in its slow growth through ten centuries prepares men for the understanding of Christ. To the Christian who views his Bible from this point of view Our Blessed Lord is the fulfilment of the themes of the ancient writings of His people.

Surely this is true in regard to our Easter theme, personal immortality. Christ came, as the prophets first taught, in this-life terms, in the form and substance of a man, born of woman. But His life and work, through its unique historical conclusion, took on other life implications. It was certainly the view of the hard-headed, difficult-to-convince first Christians who knew Him personally, that the Christ whom they met and touched and talked with after the Resurrection, was Per-

sonal Immortality in Himself. So a sermon of the earliest Church reads:

"His divine power hath granted us all things that pertain to life. . . ., whereby He hath granted to us his exceeding and great promises; that through these we may become partakers of the divine nature. . . ." (II Peter 1:3, 4)

Read St. Peter's address on the Feast of Pentecost in the Book of the *Acts*, and see how Luke, who had known the Lord risen from the dead, records the primary message to the world of the Christian Church. That primary message could be summarized as: "Jesus Christ rose from the dead. He is immortal. He gives immortality to those who live in Him. You live in Him by dying to yourself. The means to this is the old ceremony of baptism, which is invested with new meaning by His death and rising again."

Adherence to any religion is adherence to what seems to one to be a reasonable hypothesis. Religion is always, thus, and "a question of faith." I hope that these random thoughts on immortality, the Old Testament, and the Christian, may make some small contribution to your conviction of the Christian hypothesis that

"God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days, spoken unto us in His Son, whom He hath appointed heir of all things." (Hebrews 1:1)



Silent Night

BY EDWARD B. KING

"He entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the Twelve."

THE shout of the glad Hosanna! fades and dies as the people disperse. The narrow streets, once crowded, are now quite empty. Having seen the parade; having hailed the Nazarene who came riding to the Holy City in fulfillment of the Messianic prophecy, the populace disperses—the women and children to their lodgings, the men to their accustomed haunts. But where any group gathers, whether at home or in the inn, they talk with mixed emotions about what has transpired in Jerusalem this day. Their voices are hushed, for the whole city is tense with expectation, with fear and with foreboding. Here one sharpens a hidden sword with nervous hands; there a group of younger Jews have fired their imaginations and hopes with talk of revolt and throwing off the Roman yoke. The hoary elders of the high-priest and his retainers are stroked anxiously as the sun draws near the western horizon: something must be done with this foolish young zealot, he must be stopped quickly. Even the palace of the Roman Governor mirrors the anxiety of this day. The soldiers grip their spears tightly, they walk carefully. The ambitious young man and his beautiful young wife, tired of provincial duty, anxious for the delights of civilization and the care-free playfulness of Rome—these two saw the cloud gathering once again. For another uprising in Palestine would undoubtedly incur the Imperial disfavor—and then all hope of return to the homeland with honor would be forfeited.

The minds of men of every estate and calling are busy this night—each with concern for his own welfare—his own hopes—his own aspirations. The lowly king is forgotten, except in so far as he represents a nationalistic hope or a threat to the *status quo* or a danger point for selfish hopes and

worldly ambitions. And where is JESUS? "He entered into the Temple, and looks round about upon all things"—He is about His Father's business, and He is silent. Sorrow fills His heart, for that which is holy has been profaned; the very Temple itself, though dedicated to God, was but the reflection of the people in that day. It reflected their selfishness and greed, it portrayed vividly how far they were turned from God. The tears which He shed as He saw the Holy City from Olivet that morning well up in His eyes again—Jerusalem does not know in this her day, the things which belong to peace. JESUS turns and goes out with the Twelve unto Bethany. The chill spring breeze cools the stuffy streets, and as they make their way they step again upon palm branches—now dusty and broken; their feet touch once more the flowers—once beautiful, now crushed, hardly discernible. The twelve and their Master make their way in silence.

The Evangelists have told us little of this tense night in Jerusalem. But how full it must have been for all concerned! For some, full with eager anticipation of a fight to be fought; full for others with desperate plots of murder; full with anxious foreboding, full with careful precautions. It was full for Judas who wrestled within himself over what lay before him; full for JESUS, whose heart burned within him at what his eyes had seen that day. A full night—a dreadful night—a silent night.

And yet, how quickly hearts change in their fickleness. How quickly Hosanna! becomes Crucify!; how quickly branch of palm becomes crown of thorn; how quickly the throng of followers diminishes in but four short days! And we, no less than they! Selfish hearts change quickly in their fickleness, ours no less than theirs; now, no less than then.

For the Saviour comes again to Jerusalem—it has been so every Palm Sunday. He

comes meekly and lowly, clothed in humility. Jerusalem cries Hosanna! and spreads the way with branches of palm, with flowers and with voice of melody; but when the parade is over, the populace disperses—each to his own home or favorite haunt, and there a restless night is spent—each concerned with his own welfare, his own hopes, his own desires. And where is JESUS? JESUS looks upon the Temple of God. He looks into the hearts of "His people." But there are strange occupants in this Holy Place. It is filled with a traffic and commerce very far from its dedication. It serves a purpose, but not the purpose for which it was created. There is a clamour in the hearts of God's people—a clamour of things not intended, of things which profane and desecrate; a clamour of things which do not belong to peace—a clamour which impedes and virtually stops that converse with God for which those hearts were created. God's people today—we ourselves

—are very far from the holiness which becomes us. JESUS looks upon the Temple of God, He looks upon His Body—He goes forth in silence to be crucified.

Palm Sundays are good for us Christians. They give us the opportunity to look at ourselves as we hail the King before His passion: the time to prepare our hearts for the searching look of one who loves, and who lays down His life for His friends. Palm Sundays afford us the opportunity to turn and to follow to the cross, to vow our obedience to Him in self-sacrificing devotion, to be moved with zeal for His House, and for the holiness of our lives. This being done, by His grace, this night will not be spent anxiously, but silently—in converse with God: by His grace we will come this week to the foot of the Cross; by His grace we shall come to know that Easter is an unending joy which He gives to those who unfeignedly love Him!



THE SUPPER AT EMMAUS

By Velasquez

(Courtesy of the Metropolitan Museum of Art)

Smug Self Satisfaction

BY WILLIAM J. ALBERTS

THE eagerness with which human beings try to delude themselves is pathetic. Nowhere is this more pathetic than when it is seen in worldly people who attempt to point to the sins of Christians as a cloak for their own paganism.

Every so often we have someone who faints out that so and so who attends church regularly—even devoutly—commits serious sins. "What is the point of his attending church if it does not do him any more good than that?" asks the plaintive pagan. "I can't profess to be a Christian, but at least I'm no hypocrite. As a matter of fact I'm probably a better Christian than he."

All this sounds very convincing and it is inevitably said with a smugness that betrays the speaker. But what are the facts? Let us examine them a bit further.

To begin with, to speak of church attendance as if it meant a profession to the world of one's sinlessness betrays a complete lack of understanding of both Christianity and the function of the Church. Jesus said: "I came not to call the righteous, but sinners to repentance."

The church is the hospital for sinners, not for Jollibys' Wax Works. Members of the Church are flesh and blood. Being flesh and blood they are heirs to all the sins the flesh is heir to. Their attendance at church, far from being a profession of righteousness, is a confession of sinfulness. They are sinners who need God's strengthening powers, AND THEY KNOW IT!

In the Holy Communion we say: "We do not presume to come to this Thy table... trusting in our own righteousness." This is what saves the Christian both from his sins and from smug self-satisfaction. Confessing his sins he knows that he is not at all a lovely person apart from God's power to make him so. And likewise, confessing his sins is the means by which that power of God lifts them from his shoulders, frees

him from the dead weight of his past, raises him from the slough of despond, and encourages him to reset his sights from earth to heaven, from self to Jesus Christ.

The smug pagan, pointing to the sinful Christian, is the 20th century counterpart of the Pharisee who thanked God that he was not as other men. The Christian, confessing his sins, often with heartbreak and tears, is the modern Publican. And we remember that it was this penitent sinner who was approved by our Lord rather than the other.

It is strange that Christians are so often accused of being Pharisees. There just is not any room in Christianity, certainly not in the Catholic concept of man as a fallen creature in need of grace and redeeming and being given salvation apart from any merit he possesses personally, for Pharisaism. When we begin to walk as penitent Christians, we join the Order of Publicans. Even the greatest saints died not professing their righteousness, but confessing their sins.

Charity grows when it is communicated to others.

—St. Teresa.

The Church exists in the world precisely *because* there are sinners. It exists as a witness that men need God's absolution and power, not because men are sufficient in themselves. When the Kingdom of God is attained in God's good time and place, there will be no need for churches. But until that day, churches will be needed and sinners will continue to attend them.

To find fault with the Church or Christianity because this is so is short-sighted indeed. One might as well indict medicine and modern hospital practice because despite all the years of its practice, people are still sick. To accuse Christians of hypocrisy because they sin is as silly as to accuse a doctor of hypocrisy because he gets sick! The mere

fact that health is the doctor's business does not prevent his getting sick. The mere fact that sainthood (spiritual health) is the Christian's business does not prevent him from contracting that soul sickness, which we call sin.

Let us examine this hypocrisy business further. What is a hypocrite? Popularly defined, it means anyone who does not practice what he preaches. By this definition, is there anyone in the world who is not a hypocrite? Does anyone ALWAYS practice what he preaches? In this life the ones who come closest to practicing what they preach all the time are those who give themselves to evil. The person who tries to rise above temptation and sin fails often and frequently grievously. But that in itself does not make him a hypocrite.

A hypocrite is not one who fails, but one who fails to try. On the basis of that definition, our critical and smug friends who find fault with those who do try something more than they can attain to are the hypocrites. The worst hypocrisy is the smug paganism which is so sure of its own virtue that it never engages in any self-criticism.

A hypocrite is not one who fails, but one who fails to try. The dictionary says a hypocrite is one who feigns to be something he is not. Who then is the hypocrite? Certainly not the penitent Christian. He is not feigning goodness. He is confessing sin. But where does that leave the smug pagan who professes to virtue? It is evident that he is not all he feigns to be in the way of righteousness. Who then is the real hypocrite? Is not the worst hypocrisy the implied statement of the pagan that what he is is the best that can be attained?

Certainly there are persons attending church who are feigning a righteousness they do not possess. But that does not indict the penitent who attends regularly and still achieves less than he professes.

Christians, God help them, have many faults and many sins. Even the best of us know we are not very far along the path of heroic virtue. But even the worst of us are in a more hopeful state in God's eyes than the self-righteous man who knows within himself and proclaims to all who will listen that he is sufficient as he is: that he is as perfect now as he ever needs to be.



HOLY CROSS—ENTRANCE TO CHAPEL

My First Visit To Holy Cross

BY JOHN R. NEILSON

MY first visit to Holy Cross Monastery was made over a year ago, and the actual visit lasted but a few minutes, as I had to proceed on my journey northward to Lake George. As I approached the small group of buildings, after turning off the busy highway, I was almost certain that this must be a beautiful and peaceful spot where one could be in prayer, study, or just congenial visits with the men inside those brick walls. Although a stranger, my first impression was one of peace and beauty, the very instant I entered into the enclosure.

Naturally, as I entered the monastery itself, I expected to observe a sense of laziness and idleness, but I was really amazed as I looked into the beautiful and austere chapel where the brethren gathered for one of their many moments of corporate worship. As each of these devoted men left the chapel to proceed with their daily round of work I noticed above all that they had an air of determination about them, as though they really meant business and were not in the monastery for their health or pleasure. In other words these men were not fooling around with Religion, but were definite and precise in their movements and attitudes, for they had a busy day ahead of them, full of devotion and work for both God and His people. As they departed through the entrance of the chapel, one by one signing themselves with the cross, I further observed and saw that these men were in many respects like any other men in the world, not very much different from those whom I have associated with in other parts of the country. These monks were human and came from all walks of life.

Even before coming to Holy Cross, I had the notion in my mind that I would see men with an escapist outlook in their personalities. However, once I entered the grounds of the monastery this thought soon vanished for I saw that these Holy Cross Fathers

and Brothers were like any other people in the world, except they seemed to be trying a little harder in some ways, especially along Christian lines of living. Yes, these men were sinners too, who were laboring every day under God's guidance and will to set a more perfect example of service and devotion to the Master to other people in the world, so that in turn more of these worldly people would devote themselves more earnestly to God's ways and God's Kingdom here on earth.

I had a talk with one of the Fathers and he took me around the interior of the chapel pointing out things of beauty and interest. He showed me the sacred chapels which surround the main chapel and also the beautiful shrine and plaques of worship which abound the walls close to Saint Augustine's Chapel. He seemed interested in me, even going out of his way to be kind and thoughtful. He told me to come again and visit and stay as long as I liked. Possibly I shall have another opportunity of visiting this wonderful place before too long. Anyway I hope so.

I will admit that some of the places I saw at Holy Cross looked dull and gloomy, and almost mysterious at first glance. But after I got the feel of the place and looked out over the Hudson River from the picturesque balcony, I realized that above all this outward gloominess and strange atmosphere was a sense of the complete serenity, brotherhood, devotion and purpose in life a place where things could be learned and observed that are obtainable no where else in the world. All told I was very impressed, and in the short time I spent at Holy Cross I came almost to love this quiet place of nice buildings and green lawns with shrines of worship, so abundant. It is no wonder that many people before me have found peace, encouragement, and hope both from within and without those walls of ivy.

Many people in the world say that mon-

asteries are out of date and things of the past. In other words they assert that they have no place in our present day society of magnificent scientific accomplishments and material abundance. And yet I believe that after the majority of these people visit these sacred places of work and devotion, they will come more and more to the realization that the very fact that they themselves are alive today, enjoying the best in material things, is due to some extent to the persevering efforts of the men who live a cloistered life in complete surrender to God. More and more it seems that these people are respecting the monastic life, even a few of them being called to it themselves in spite of the evident hardships involved therein. Again these worldly human beings come to realize that the only true goals in life are attained only by constant labor and service, and faith in Someone who knows a bit more than the rest of mankind. I also think these people are daily feeling more obligated to our dear Lord, for they know in their hearts that He is due the *primary*, not the secondary efforts of our bodies, minds and souls.

Yes, the monasteries such as Holy Cross,

indeed have a very definite place in the world today and I hope that they will continue to advance and increase with the passing of years and help to bring more souls to God and His beloved Catholic Church.

I think gardening is a God-given occupation for those who are trying to give their lives to God. You will recall that it was the only human occupation before sin came in to spoil everything. If Eve had attended to her gardening instead of stopping to talk to the serpent things might have been different for us all. At this time of the year too we are made to think of gardens. Our Lord spent His last night before He was crucified in a garden; He was buried in a garden, and St. Mary Magdalene when she saw Him Easter morning, took Him for the gardener. She was more right than she thought for He is the divine Gardener who plants the blessed seed of His grace in the garden of our hearts, and by the watering and the cultivation of the Holy Spirit enables us to bring forth much fruit in His honour.

—Father S. C. Hughson, O. H. C.

Book Reviews

DR. LEE OF LAMBETH, *By Henry R. T. Brandreth*, (London: S. P. C. K., 1951) pp. ix+197. Cloth. 21s.

It is difficult to find a stranger story than this biography of the Reverend Dr. Frederick George Lee (1832-1902). At the outset of his career he threw his weight in with the persecuted clergy of east London at the time of the ceremonial riots, and this devotion shows Lee in the most favorable light. His ministry in Scotland, and later in Lambeth shows an unhappy degeneration of spiritual character. Lee became convinced that there must be organized some means for the reunion of Catholic Christendom, and with a few friends undertook to accomplish this. The result is one of the most amazing stories concerning the ecclesiastical underground. Lee and two others were consecrated bishops in an apostolic line which

they claimed was recognized by Rome and the East. The details were kept dark secrets, but the author seems to believe that the Archbishop of Milan was a co-consecrator and that although this was known to the Vatican, the pope did not choose to be aware of the fact. Once the consecrations had taken place Lee and the others set up "The Order of Corporate Reunion" within the Church of England and attempted to work out his purpose, it is said by giving "valid re-ordination" to some of the clergy of the Established Church. This peculiar action soon estranged Lee from the responsible persons of the Church of England. His own pastoral work at All Saints', languished and finally Lee was received into the Roman Church on his death bed in 1902.

This biography makes fascinating reading, but upon finishing, the reader may well

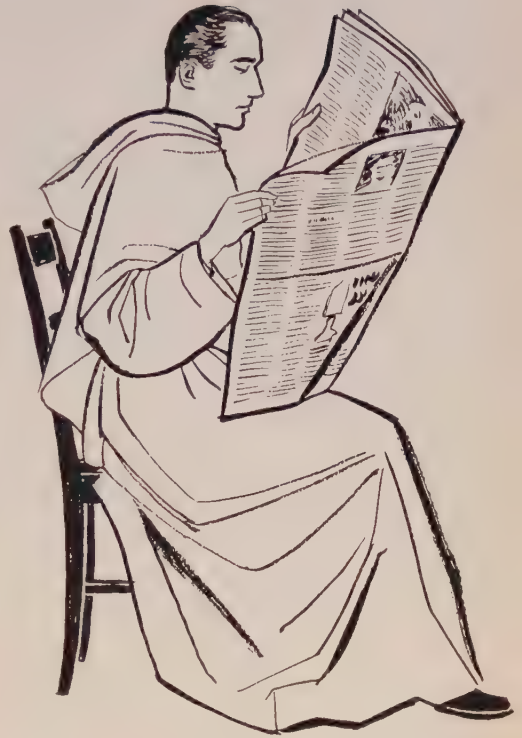
ask: "why?" Lee appears throughout a shady character, consorting with persons of extremely questionable ecclesiastical character. Living within the Church of England, beneficed to All Saints' Church, Lambeth, he nevertheless thought his orders defective and received not only priest's, but episcopal orders, while still functioning within the framework of the Establishment. All this points to an egotist of the worst type; Rome, Canterbury, Eastern Orthodoxy—none of them offered the right sort of Catholicism for him.

It is suggested that isolation and persecution did this to him. So were Mackonochie, Lowder, Bryan King, Stanton and Arthur Tooth persecuted, but they never swerved from their loyalty to the Church of England. Dr. Pusey was suspended from preaching for two years, but there is no sign of his turning his eyes from the church in which he had been born and raised. What Lee experienced was mild when compared to these clergy.

A great difference is to be seen between the character of those faithful parish priests of the post-Tractarian era and the Vicar of All Saints', Lambeth. He appears at least in later life, to have become absorbed in the matters of office rather than pastoral exercise of that office. The most commendable thing he ever did in his pastoral ministry (apart from what is noted above) was to attend a woman dying of small pox, and later to prepare her body for burial. But this took place at the outset of his ministry.

Lee is called a genius, and yet it is difficult to find where this lay. His literary production is held up for some admiration, but in an age when neglected poets have been brought back into the public gaze, it is at least mildly significant that Lee does not seem to be winning any very articulate group of admirers.

An amusing side light on Lee's hankering after importance is seen in the way he received the title "Dr." For a few years he sported a spurious D.C.L. from the University of Salamanca, Spain. The author hints that Lee was probably fooled by a fake into buying this honor. The question of a bona



fide doctorate was solved when Frederick George Lee received a D.D. from Washington and Lee University, Lexington, Virginia. This much is revealed by the author. A bit of inquiry on the part of the reviewer into the archives of the Alumni Association of this institution reveals that Frederick Lee solicited the degree in 1878 from his American kinsman (however distant) George Washington Custis Lee. Not only did Frederick George want a degree for himself, but he nominated another English priest, and a physician for honorary degrees.

For all this he may be looked on as a rather comic and pathetic "spike," ruining all chances of exerting salutary influence by his unbalance. If this biography has accomplished anything, it has shown the deadly weight of the Establishment with such a figure as Archbishop Tait, standing as an obstacle to the awakening spiritual life of the Church of England. The thirst for the supernatural produced much ridiculous efflorescence of ceremonial expression, and a hankering after Roman Catholic practice,

but this is best understood and appreciated against the dull mediocrity and respectability of Anglican faith and practice in the nineteenth century.

—J. G.

THE HOPE OF GLORY, by *John Seville Higgins*. Foreword by *Horace W. B. Donegan*, Bishop of New York. (New York, Morehouse-Gorham, 1953.) pp. 146.

As I picked up this little book to begin reading it, I said to myself, "Here's another of those pious little books just bursting with platitudes and innocuous advice as to how to be good." A couple of pages' reading however and I knew that this was something different. Here was the Christian challenge stated simply and clearly, with no liberalizing or relativizing of its demands. In the introduction the author writes "The ability to give thanks at all times for all things is the acid test of our Christian faith, because in periods of physical pain, of bitter disappointment, or of tragic bereavement, we do not feel like giving thanks, but rather like giving up."

Reading from chapter to chapter I was impressed by the similarity between the subjects treated, together with the order in which they were presented, and the usual course of mission sermons. This is but another example of the fact that the Christian drama of redemption, the growth of a soul and the development of our prayer life all follow the same pattern.

I am certain that if anyone would spend a week on each of the eleven chapters of this book, in study, meditation and prayer, he would be conscious of a new meaning and reality to his Christian living.

—A. A. P.

ANCIENT CHRISTIAN WRITERS, Vol. XVII. *The Works of Saint Patrick: Saint Secundinus*, HYMN ON SAINT PATRICK; translated by *Ludwig Bieler* (The Newman Press, Westminster, Md.) pp. 121. Cloth. \$2.50.

This book is well worth buying—a nut that is small but full of meat. The translator is that admirable kind of scholar who knows how to use his erudition with imagination and freedom. He turns the surviving letters

of Saint Patrick into straight-forward modern idiom and gives them such an interesting background in the Introduction and Notes that there emerges a strong, clear impression of the great Apostle to the Irish as a flesh and blood man and no longer a mere legend, a man worth knowing—a man of simplicity and courage and of overwhelming love for God and for the people committed to his charge.

Patrick himself, despite his self-confessed "rusticity," wrote vigorously. We quote a passage which illustrates both his tenderness for his spiritual children and his fierce wrath against their despoilers and captors:

"I am hated. What shall I do, Lord? I am most despised. Look, Thy sheep around me are torn to pieces and driven away, and that by those robbers, by the orders of the hostile-minded Coroticus. Far from the love of God is a man who hands over Christians to the Picts and Scots. Ravening wolves have devoured the flock of the Lord, which in Ireland was indeed growing splendidly with the greatest care; and the sons and daughters of kings were monks and virgins of Christ—I cannot count their number. . . ."

Referring again to the abductors, he cries:

"Who of the saints would not shudder to be merry with such persons or to enjoy a meal with them? . . . They do not know, the wretches, that what they offer their friends and sons as food is deadly poison, just as Eve did not understand that it was death she gave to her husband. . . ."

"Therefore shall I raise my voice in sadness and grief: O you fair and beloved brethren and sons whom I have begotten in Christ, countless of number, what can I do for you? I am not worthy to come to the help of God or men. 'The wickedness of the wicked hath prevailed over us'. . . . Perhaps they do not believe that we have received one and the same baptism, or have one and the same God as father. For them it is a disgrace that we are Irish."

Doctor Bieler tells us that the great hymn known as *Saint Patrick's Breastplate* "in its present form most probably dates from the ninth century," but that its original com-

position by St. Patrick "is a possibility that should not be rashly dismissed." . . .

"This is one of a number of Irish prayers, called *Loricae* [Breastplates] . . . that were credited with the special power of protecting those who would recite them against all sorts of dangers to body and soul. Such prayers replaced pagan charms when the

Irish accepted the Christian faith."

This most recent addition to the translations of *Ancient Christian Writers* is delightful and inspiring. In typography and format it follows the model of the earlier books of the series—a standard for which the Newman Press deserves congratulations.

—A. W.

Five Minute Sermon

BY JAMES O. S. HUNTINGTON, O.H.C.

Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—Romans 6:4

LENT is over. The season of special penitential exercises, of temporary practices in the way of abstinence and self-denial, is past. But it is not the mind of the Church that we should be simply released from discipline and allowed to roam at large amid the perilous allurements of the world. No sooner is Lent at an end than at once another season of forty days receives us. Lent is over, but Eastertide has begun. It seems of peculiar importance, in the present state of the world about us, that we should make a very real spiritual effort to keep the Paschal season as, it is to be hoped, we keep the Lenten fast. Of course, the observance of the Great Forty Days of the Risen Life ought to be quite different from our observation of the forty days of Lent. But that does not hinder us from a true response to the supreme Event that this season commemorates. Indeed, the meaning and significance of Eastertide are really more inclusive and lasting than the meaning and significance of Lent. We can never, in this life, do without the Cross. We can never cease to be penitents. We can never permit our watchfulness, our self-denial, our self-discipline. Yet, that is no true theology which ends at the Cross. We worship not a dead, but living Christ, alive for evermore. And we ourselves, although, with St. Paul we must die daily by practices of mortification and self-surrender, yet, are we "alive from the dead;" we are to walk with the

Risen Christ "in newness of life." We are to be "dead indeed unto sin," yet we do not live because we die, but to die because we live, and to die only that we may live in more and more abounding vitality. So the Easter Epistle bases everything on our share in the glory and joy of the Resurrection; "If ye then be risen with Christ. . . mortify (put to death) . . . your members which are upon the earth." We are to bear about in our bodies "the dying of the Lord Jesus," we are to "fill up that which is behind of the afflictions of Christ" in our "flesh for His Body's sake the Church," yet all the time we are "risen with Him," "alive unto God through Jesus Christ our Lord." It is of no future state, beyond the grave, but of our present condition, now and here, that St. Paul writes when he says that God "hath quickened us together with Christ," "hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Our lives, if we are in any vital sense Christians, are to be a continuation of the Easter festival. Let us consider, then, how we can observe the season of Eastertide.

I.

One practice that plainly should characterize this time is *thanksgiving*. "A joyful and pleasant thing it is to be thankful." If we could only forget ourselves more than we do, we might have our share in that joy. Simple people, humble-hearted and loving people, know it well. Memory brings back the image of an old English woman, her worn and wrinkled body a very bag of aches and pains. She hobbled to church one summer morning, and after arriving there, was at-

tacked by a violent fever. She was carried, almost swooning, to a neighboring house. Someone brought her a glass of cold, spring water. She sipped it and revived enough to say, "How good that is! We have something to be thankful for every minute, haven't we?" Some of us, it is to be feared, would have struck the balance on the other side. Yet Lady Day and Good Friday, followed by Easter, ought to have given us enough to be thankful for "every minute," whatever our outward discomfort may be. Celebrating the Incarnation of the Eternal Word, "having in remembrance His blessed Passion and precious Death, His mighty Resurrection and glorious Ascension," shall we not render unto God "most hearty thanks for the innumerable benefits procured unto us by the same?"

But how can we *practice* thanksgiving? Why should we not (it would be the work of less than ten minutes) choose some one subject for thanksgiving for each of the Great Forty Days, say the *Gloria Patri* for it in the morning, and recall it from time to time through the day? That is the way to develop the practice of thanksgiving, to find ourselves saying a joyful "Thank God!" for the blessings that come to us hour by hour, blessings made to be such by the abounding love and mercy of God in our Lord Jesus Christ.

At one o'clock on the afternoon of November 8, 1918, one of the priests of the parish happened to go into Trinity Church, New York; to his surprise he found the great church nearly filled with men and women on their knees. The news—premature but eventually assured—of the armistice had just come, and scores of people had hurried into the church to pour out their silent thanksgivings to God for the cessation of the first World War. It was a natural and worthy tribute, but should it find place only once in a life-time?

It is a common custom in the Church to multiply services in Lent. In many parishes there is daily Morning and Evening Prayer or a daily Eucharist in Lent, though through the rest of the year no such frequency obtains. Is there not some danger that uninstructed persons will infer from this that attendance at Divine Service is to be re-

garded as an act of painful mortification rather than a joyous expression of thankfulness and praise? Certainly, from the point of view of rendering thanks, it might seem more fitting to afford people the privilege of public worship in Eastertide rather than in Lent.

II.

And then there is another act that we can practice in the Paschal season. That is *adoration*. To adore God is to glorify Him and "glory is clear knowledge with praise." It is to have some true, although utterly inadequate, apprehension of what God is, in His infinite Power, Wisdom, and Love, and in spirit at least, to prostrate oneself before His glorious Majesty, loving Him, blessing Him, extoling Him, abandoning oneself to Him as alone worthy of the unending worship of earth and heaven.

And for this great act, which at the same moment humbles us to the dust, and exalts us to heaven, the supreme opportunity and occasion is the pleading of the Eternal Sacrifice in the Adorable Sacrament of the Altar. Let us not fail to keep Eastertide by being present at the Holy Mysteries as often as we can, and by visiting our Lord as He abides with us in the Tabernacle, offering Him our adoring love.

Notes From Helmetta

The Sisters at Helmetta are happy again having the services of a Chaplain. The Reverend Ronald L. Latimer is now rector of St. George's and chaplain to the Sisters as Father McCoy was before his retirement. In the interval Father DuBois of St. Peter's, Spotswood, Father Sickles of Christ Church, New Brunswick, and Father Gallick of St. Peter's, Freehold, each offered Mass one day a week in the convent chapel. We are most grateful to them.

On February 2 Sister Josephine spoke on future plans of the Order of St. Helen at a meeting of the Woman's Auxiliary Christ Church, New Brunswick. She gave a quiet day at the Church of the Advent, Kenneth Square, Pennsylvania, on February 9.

Sister Mary Florence, who is Secretary of the Advisory Council of the Conference

in the Religious Life, attended the Council meeting at St. John Baptist House, New York, March 9. On March 15, she spoke in the Religious Life at St. Paul's, Rahway, New Jersey.

Versailles Notes

The new year was saddened for everyone by the sudden death on January 24 of Mrs. Hopkins, the assistant principal of the school. For eleven years we have loved and enjoyed and depended upon her. Her death is not only a loss to the school, but a sorrow to us all. A sung requiem was offered for her by the school chaplain but was held in the parish church. The school chapel was not big enough to hold the people who wanted to come. May she rest in peace.

Conference Week followed immediately. At the pupils' request, the subject was again the United Nations. We were all happy to have our Helmetta friend and instructor, Mr. John Hite, now on the staff of the American Foundation for Political Education, with us for one day of the Conference.

On Sunday, February 1, we anticipated the Blessing of the Candles by having the service at Benediction in the evening.

Then came the flu epidemic. From eight to twelve students and five staff members, including the infirmarian, were ill at once. No one was very ill, but there were many classes with no teachers and many trays to carry! Honorable mention should be made of Sister Marianne and Miss Kline, both of whom did several people's work at once, and of the children who helped them.

The Father Superior conducted the students' retreat, February 13 and made his visitation from the 12th to the 15th. The evening of the 13th he gave a talk on missions in chapel and Sister Virginia gave out the Mite boxes for Lent.

Every year on Shrove Tuesday the Guild of St. John the Divine sponsors a carnival. The object is both to have a good time before Lent begins and to raise money for the school's charities. Friends and relatives are invited, and each school organization has

its own beneficiary. For example, the Guild supports a 16 year old Polish girl in a D. P. camp in England, and this year all the organizations gave a percentage of their proceeds to the Sisters for the Mother House Fund, for which we were most grateful. A wide variety of entertainment was offered, from "Have your portrait painted on a balloon" to a French sidewalk cafe complete with pastries and wine and champagne (alias grape juice and ginger ale) to a guest magician. The son of our doctor, a boy who comes to our dances and calls on us on Sunday afternoons is also a very accomplished amateur magician. It was a real carnival and a big success. Next morning, Ash Wednesday, Mass and Imposition of Ashes were in the school chapel at 7:00.

On February 28 Sister Rachel attended an Alumnae meeting at luncheon at the Hotel Emerson, Baltimore, and from there went to Washington to the annual meeting of Heads of Church Schools for Girls, held at the College of Preachers, February 28-March 2.

Sister Virginia and Miss Freeland attended an all-day meeting of Religious Education workers at Christ Church, Lexington, March 2.

The spring vacation is always over in time for the school to reassemble for Holy Week. This year it was from March 20-30. A retreat for Berea College students was conducted by Father Waits during the vacation.

March 25 Sister Ignatia gave a quiet day in Winchester.

Community Appointments and Notes

Fr. Superior, will preach at St. Philip's Church, Charleston, South Carolina, on April 1 and 2, and will be the Good Friday preacher at St. Michael's in that same city. On Easter Tuesday, April 7, he will give a talk at Trinity Church, New York City, about the work he knows so well from first-hand experience, the Liberian hinterland mission. During the rest of the month of April he will be at the monastery at West Park. The only doleful note in the joyous return

of the Father Superior to the mother house was the necessity of telling him of a death—two beloved tropical fish departed this world during his absence, either from broken hearts or over-feeding by the novice into whose none-too-certain care they had been trustingly placed.

Fr. Kröll, the Assistant Superior and Novice Master, paid short visits to St. James' Church, Hyde Park, New York, and St. Paul's Church, Riverside, Connecticut, during the last week of March, and delivered the Good Friday addresses on April 3 at the Christ Church, New Haven, Connecticut, returning to the monastery in time to check up on the novitiate's Easter polishing and waxing.

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Fr. Harrison, gave the Good Friday meditations for the people of Grace Church, Millbrook, New York.

Fr. Whittemore, in between recurring attacks of the flu bug, conducted a week-end retreat at West Park in March for the members of St. Paul's Church, Riverside, Connecticut, and adjacent parishes, gave us our own Good Friday meditations here in our own monastery chapel at West Park, and will be the conductor of the annual Oblates' Retreat, April 13-17.

Father Hawkins, was the Good Friday preacher (there must have been *some* other Good Friday preachers besides members of the O.H.C.!) at the Church of the Holy Communion, Paterson, New Jersey, and will make visits for Father Superior on April 30 to the Community of St. Mary at Peekskill, Valhalla, and Bayside.

Fr. Packard, after spending the month of March shuttling between the eastern seaboard and the middle western states, finally ended up in Albany, New York, on March 31 for his monthly visit to hear confession at Grace Church. On the Wednesday of Holy Week he preached at the Church of the Good Shepherd, Newburgh, New York, and will make a visit as director of the Seminary of the Holy Spirit, Newburgh, New York, to the Philadelphia Divinity School, April 12-13 and will address the Clerical Union in Philadelphia on April 15. He returns to Albany on April 25 for a talk at the cathedral on our Liberian work in the hinterland, and will pay his regular visit to Grace Church on April 28. On May 7 he will be in Monticello, New York, for another talk about the African Mission.

Fr. Adams, our Father Cellarer, joined the ranks of the Good Friday preachers by giving the Three-Hour's meditations at Christ Church, West Haven, Connecticut.

Fr. Gunn stopped off in his native state long enough to preach the Three-Hours at Christ and St. Luke's parish, Norfolk, Virginia, and will give a retreat at the University of Maryland the week-end of May.

Bro. James, our senior novice, and Father Drake's assistant in the Press department, was elected to Junior Profession at a meeting of the Chapter on February 24, and will take his junior vows on April 9.

An Ordo of Worship and Intercession Apr. - May 1953

- 6 Thursday W Mass of Low Sunday gl col 2) of St Mary 3) for the Church or Bishop pref of Easter till Ascension unless otherwise directed—for the poor
- 7 Friday W Mass as on April 16—*Priests Associates*
- 8 Of St Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration)—*Confraternity of the Christian Life*
- 9 2nd Sunday after Easter Semidouble W gl col 2) the St Alphege BM cr—*reunion of Christendom*
- 20 Monday W Mass of Easter ii gl col 2) of St Mary 3) for the Church or Bishop—*St Andrew's School*
- 21 St Anselm BCD Double W gl cr—*Seminarists Associate*
- 22 Wednesday W Mass as on April 20—*Kent School*
- 23 St George M Double R gl—*Church of England*
- 24 Friday W Mass as on April 20—*Confraternity of the Love of God*
- 25 St Mark Ev Double II Cl R gl cr pref of Apostles—for our native evangelists
- 26 3d Sunday after Easter Semidouble W gl col 2) of St Mary 3) for the Church or Bishop cr—for all in civil authority
- 27 Monday W Mass of Easter iii W gl col 2) of St Mary 3) for the Church or Bishop—all persecuted peoples
- 28 Tuesday W Mass as on April 27—*hospitals and social service work.*
- 29 Wednesday W Mass as on April 27—*schools and colleges*
- 30 St Catherine of Sienna V Double W gl—for the Church
- May 1 SS Philip and James App Double II Cl R gl cr pref of Apostles—for the bishops of the Church
- 2 St Athanasius BCD Double W gl cr—*Liberian Mission*
- 3 Invention of the Holy Cross Double II Cl R gl col 2) Easter iv cr pref of Passiontide LG Sunday—*Order of the Holy Cross*
- 4 St Monica W Double W gl—*Order of St Helena*
- 5 Tuesday W Mass of Easter iv col 2) of St Mary 3) for the Church or Bishop—for vocations to the Religious Life
- 6 St John Before the Latin Gate Gr Double R gl cr pref of Apostles—*Society of St John the Evangelist*
- 7 Thursday W Mass as on May 5—all postulants and candidates for Holy Orders
- 8 Friday W Mass as on May 5—*our enemies*
- 9 St Gregory Nazianzen BCD Double W gl cr—*Mt Calvary Monastery*
- 10 5th Sunday after Easter Semidouble W gl col 2) of St Mary 3) for the Church or Bishop cr—*blessing on our crops and harvests.*
- 11 Rogation Monday V col 2) of St Mary 3) for the Church or Bishop—for the starving and dispossessed
- 12 SS Nereus Pancras and Achilles MM Simple R Mass a) gl col 2) Rogation 3) of St Mary or b); after Rogation Procession of Rogation V col 2) Martyrs 3) of St Mary—for the ill and suffering
- 13 Vigil of the Ascension W Mass a) of Vigil gl col 2) Rogation 3) of St Mary or b) after Rogation Procession of Rogation V col 2) Vigil 3) of St Mary—for our nation
- 14 Ascension Day Double I Cl W gl cr pref of Ascension till Whitsunday unless otherwise directed—for all Religious
- 15 Within the Octave Semidouble W gl col 2) of St Mary 3) for the Church or Bishop cr—*Oblates of Mt. Calvary*
- 16 Within the Octave Semidouble W Mass as on May 15—*Christian family life*

Father Drake's Page . . .

Anything Can Happen . . .

I had hoped, of course, to write my page for the April *Magazine*, but little did I think (two weeks ago) that I would be writing it aboard a luxury liner cruising south off the east coast of Brazil. It is very warm today with a brilliant sun in an almost cloudless blue sky, and the sea is calm. In fact, it has been smooth sailing all the way, with the exception of the first night out of New York on the 10th, when we ran into a little rough water off Cape Hatteras. Apart from the Ash Wednesday fast I haven't missed a meal.

First Stop . . .

Leaving Hoboken (without the aid of tugs—quite a feat with a ship of this size) we put in at Curacao early Saturday morning. This island is a Dutch possession in the West Indies, and the principal city is Willemstadt. The Shell Oil Company has a large installation here, and the city is a shopper's paradise what with scores of modern shops. Our dollar is just about double in value, and many of the passengers came aboard with boxes and baskets of clothing, jewelry and French perfumes. Swiss watches can be bought for less than any place outside of Switzerland. My own purchases were confined to one sport shirt and one pair of slacks, but I enjoyed every minute of the all too brief visit, and was captivated by the gentle charm of the natives. The beauty of the island beggars description—the buildings are painted in pastel colors—various shades of pink, blue, yellow and green. The brilliant tropical flowers and the graceful palms made a beautiful setting for this lovely city.

Father Beaven . . .

While making my purchases the native clerk remarked that it must be wonderful to be wealthy enough to make such a cruise! I

said, "I am just a poor priest acting as Chaplain." When I added that I was an Anglican, his face broke into a huge smile and he introduced himself as "one of your people" and called another clerk to me "one of our Fathers". He gave up the better part of his lunch hour to drive me around the city and to take me to meet his own priest, the Rev'd Father Beaven, an English priest who knew several Americans and Bishop Burton. The Father is also a graduate architect and is now engaged building a new church which will seat 1,000. He has a congregation of 2,000, and Anglicanism is beginning to make a definite contribution to the religious life of the city. Please do pray for Reginald Beaven and his people. I promised faithfully that we would help him by our prayers.

Bahia . . .

We left Curacao at sunset and sailed for seven days without a sight of land until we docked at Bahia, Brazil, on the morning of the 21st. In this city of only 35,000 there are 300 Roman Catholic Churches! I visited only two, but one of them, under the care of Brown Franciscans, was worth the entire trip. I could have spent the entire day in this church, but had to limit my visit to one hour. I will try to tell you about it in the May issue. Tomorrow we land in Rio de Janeiro and will stay for three days. Thence to Montevideo and Buenos Aires and then will begin the return trip—stopping at Santos, Trinidad, and Havana. Hope to reach New York March 21st, having sailed 13,267 miles in all. I am thinking of my friends in the "Holy Cross Family" and feel sure that you will pray for my safe return to West Park.

Cordially yours,

FATHER DRAKE,

Priest Association